1: Federal W-5 (no date) 1986
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775 "What can be done so that the child won't be haunted?" 845 we asked.

787 "Dey dry duh caul an make a tea out ub it an hab duh [755] chile drink it.[6] Den all duh ebil will disappeah. Duh chile will see ghos, but dey will nebuh hahm um an he wohn be afraid ub um."

845 Rosa exposed her large white teeth in a broad smile. "I wuz bawn wid teet. Had two front teet wen I wuz bawn."[6a]

Neither Rosa nor the midwife knew the significance of this unusual occurrence, though both women thought it was probably a good luck sign.

• 856 Anna was reminded of some old remedies that she had 789 found beneficial to teething babies. "Yuh take a alligatuh tusk an clean it an shine it an hang it roun duh neck uh duh chile," she explained. "Den yuh kin take duh foot ub a groun mole. I fuhgits wich one it is. Wich is it, Rosa?"

"Dohn mattuh wich one it is jis so long its duh foefoot."

"Yuh dry it, put it in a sack made out ub a new piece uh clawt an hang it roun duh baby's neck.[8, 13] Sho heps wid duh teethin. I knows plenty bout cuos lak dat," she concluded. "I ain lak deze root folks, dough, das alluz fixin people."

754 Rosa agreed with her aunt. "Sho is plenty rootin yuh. It goin on all duh time. Deah's plenty uh root people wut is alluz wukin gense folks."[15]

"Dey git a grudge gense yuh an put down sumpm fuh yuh," supplemented Anna, "an pretty soon yuh dohn know yuh ownsef."

"Sometime dey put it in yuh food," this from Rosa again. "Ef yuh got a enemy, yuh dohn dare eat wut yuh lak. Nebuh know wen deah's sumpm in duh food, an ef deah is, [789] yuh sho wohn las. Cose ef yuh weahs a han, it'll wahn yuh an keep duh cunjuh frum wukkin.[12a, c, d] Lots uh folks carries some kine uh chahm all duh time."[8]

"Some uh our folks yuh keep frizzle chicken. Dey dig up

3: Creel H-4 (no date) 1988
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APPENDIX E

# *Gullah Folkways*

Because they occupied a position of servitude, the Gullahs had to accept outwardly, points of view, customs, and beliefs to which they were exposed by the dominant society. Nevertheless, through subtlety and secretiveness they were able to retain some of their previously held beliefs and practices. After slavery, the Gullahs were occasionally willing to share some of their beliefs, customs, and "superstitions" with those readily identifiable as friends, or with those who would not censure the Gullahs for their ways of thinking. Thus a wealth of information about Gullah culture was collected from various sources, but particularly by WPA workers. The following information related to Gullah folk religion and supernatural beliefs provides a mere sample of the material. Unless otherwise stated, this information on Gullah folk beliefs was taken from the WPA files at the South Carolina Library, University of South Carolina, Columbia. Although more research is needed in this area, it was nevertheless possible to trace some of these beliefs to African origins.

## *Folk Beliefs*

Spirits show themselves to babies more often than to grown people. When babies smile or cry out in their sleep, it is because some spirit is amusing or troubling them.

If there is a baby in a house of death, pass the baby over the coffin. This will prevent the spirit from returning to trouble the baby.

People born with a caul or veil over their faces are supposed to have strange powers, to foretell the future, see spirits, etc.[a]